
MOTHER EARTH
No 2

MOTHER EARTH NO2

CONTAINS........

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We'd be grateful for any articles, items of news, poems or drawings (or better still offers of help in typing) for Mother Earth No 3

NO NEWS FROM IRELAND

Following the momentary break in the British Governments rigid censorship on news from Ireland i.e. The Sudday Times Torture revelations, the government has appointed a white--washing teem presided over by a high ranking stormont official and two english minions. Glad its independent! Not only will witnesses not be compelled to attend, they will not be on oath, neither will they be allowed a lawyer or allowed to bring in collaborating witnesses. Just in case all these restrictions fail to bring in a rigged verdict the proceedings will be held in secret.

The British Government's paranoic fear of the truth about Ireland becoming known to the public has reach ed the point where it is prepared to virtually suppress news of the anti-internment (and predominantly pro IRA) demonstration last sunday attended by at least 12,000 people.

One method of avoiding the censorship is to listen to Radio Eireann. This weeks titbits include:
Axx report on the British Army assassination squad in Northern Ireland, and more importantly, south of the border.
Xxx Amongst other deserters , the soldier from this squad who deserted to Dublin, "appalled at the brutality"

SORRY ABOUT THE QUALITY OF PRINTING BUT THE I.S. DUPLICATOR (WHICH THEY KINDLY ALLOW US TO USE) DOESN'T LIKE ANARCHIST LITERATURE (!)

OBSERVATIONS FROM THE DOLE QUEUE

Thanks to Labour's indifference and cowardice, and direct Tory planning we are heading for the jackpot of one million unemployed this coming winter. The effect of this growing mass has been to bring this blight of unemployment to areas where unemployment was a phenomenon that one read about in newspapers. The East Midlands is a case in point.

One direct result of this situation was that no one wanted to employ a long haired, bearded individual (in spite of considerable charm) on a short term basis. I therefore resigned ~~myse~~ myself to spending the summer on the dole. My past experience of dole offices could have been taken straight out of 'Wigan Pier', with the Dartmoor style buildings with khaki walls and khaki-complexioned clerks. It was therefore with some confusin that I found the local 'Labour' ti be a modern building - all glas and glint. My preconceived ideas of aggression directed at the khaki faced minions of bureaucracy collapsed before a mini skirted bird with racquel Welch legs who took down my particulars (if you know what I mean). A smile and a rubber stamp later I was told to report for signing on at 2.50 on Friday.

When I returned on Friday the building in spite of its modern shell contained an atmosphere inherited form the thirties. In a large hall, a queue of about thirty men stood in a dejected line, the understaffed clerks were running twenty minutes late. Having a dislike for queues of any sort and having consumed and absorbed the literature that covered the walls (I can now define the early symptons of foot and mouth, quote the passport charges and direct anyone who has V.D. to the nearest clinic) i began to observe my fellows in the great army of unemployed.

They divided basically into three groups each reacting to and contributing to the somehow guilt-~~kmm~~ laden atmosphere.

Firstly, there were the plus 45 year olds who had been manual workers. They stood defeated and dejected by the whole situation. In some, the feeling was utter bewilderment as to why they were in this position. One could frequently her statements along the lines of; 'Thirty years I worked there and never a day off, and they sack me.' To this group, the dole is anathema, a spectre of the thirties. After a lifetime of indoctrination by the capitalist ethic dole equals charity.

The second group, the redundant white collar workers appear week after week in neatly pressed suits, white shirts and highly polished shoes, they stand erect and aloof and they bear the whole ordeal with all the stiff upper-lippishness the lower ~~ex~~ middle class can muster. They, no doubt, console themselves with the belief that the situation will only be temporary. However, after years of Daily Express and Mail exposures of scroungers of the Welfare State, they must suffer internal agonies.

The third category is the under twenty five year old group. They react to the situation with a veneer of laughter and gossip. After all they are the post war generation and know there is no shame in receiving dole. But the atmosphere set by their elders is infectious, and it is noticeable that as soon as the money is paid no one continues the conversation, but all hurry away.

Each reacts against the guilt feelin placed in workers by th capitalist system. Yet, the hipocrisy of capitalism is reflected by its dual standards of values: it's smart to laze in the sun paid fo by the interest received from the investment of

inherited capital, yet workers thrown out of work through no fa fault of their own must feel guilty. And remember that our leader - Grocer Heath - in a ship to shore message has told us that we must all stand on our own two feet.
ALL one million of us?

Chris Loomes

TALES FROM A STUDENT HOUSE

It was with some degree of reluctance that we returned to live at Holtby House for a second session. On reflection, the first year had been somewhat unique, a large proportion of the residents being socialists (because of this we had been able to prevent D.Myatt - member of the National Front - from taking up a vacant room), and it was asking a lot for circumstances to repeat themselves.

As usual, in true democratic fashion, the administration did not consult the continuing students xabout the appointment of the new senior resident, or the new house tutor. Consequently we are lumbered with a senior resident who is merely a 'puppet' trying to enforce the view of about 10% of the residents (3 students). He is answerable to the house tutor who is a man who insists on very formal relationships and has no time for anyone questioning authority.

What exactly are the roles of the senior resident (captain) and tutor (rear admiral)? As we see them they are merely link men, one representing the students and the other, the university. As a link man the senior resident should represent our views, not those of the authorities. We question his ability to do this, when he isn't supported by the majority

Accepting the fact (which we don't) that a tutor, representing the university, is necessary for a house the size of Holtby (30 students), can his function be successfully undertaken when he xxxxxx resides 4 or 5 miles away? One of his alleged functions is to hold duplicate keys for every room. Is a bloke expected to trail down to Hull to obtain the spare key if he has accidentally left his own in his room? This is just one of the senceless attitudes adopted by the authorities.

We were also informed that (for the convenience of one henchman) we would all be required to use the back door when entering the house at night. Community action has successfully prevented this from being enforced. These relatively minor irritants are overshadowed by the threatened implimentation of disciplinary action against any student caught with a woman in his room after hours. The cleaners have been told that they would all be dismissed if they failed to report such 'offences' We only hope that the authorities duly note that on two known occassions the senior resident has been guilty of this 'disgusting habit' which is leading inevitably to a decline in the community's high moral standards.

Such dictatorial actions in themselves have alienated the mass of residents at Holtby. By ignoring the demands of the senior resident (a lucrative position at £50 p.a.). We hope that students in the other university accomodation will contact us so that a common plan can be formulated.

H.L.F.

DIVIDED IRELAND

Religion in N. Ireland is important as a symbol of the rights and priviledges enjoyed by one group, the Protestants. To be a Protestant in Ulster is tp be privileged only in relation to the Catholics who are social outcasts in a social system where the "orange badge" automatically opens informal doors to employment, housing, political power and police protection.

It is the lack of protection from the fprces of law and order in Ulster that has led to the regeneration of I.R.A. and of the claim for a united Ireland in which all are entitled to basic civil rights regardless of ethnic descent and religious conviction. It is disturbing to see the reaction of the British Public and of political opinion on all sides of the spectrum to the deteriorating situation in Ulster all of which follow the bourgeois, nationalistic inheritance of British intellectual empiricism. In other words the Left in Britain are nationalists before Socialists, they retain their narrow abstential view of current events and whilst quick to point out the tragedy of oppressed minorities abroad and decry Colonialism, Imperialism etc. they seem incapable of drawing parallels between the Ulster situation today and the struggles of various other peoples, and treating the whole affair as something unprecedented in British history.

This British smugness and hypocracy over Ulster can be seen in the attitude of the Press, Parliament and Public who are outraged that the Catholics are not grateful to them for sending over an army of occupation, ostensibly for protection against the Orangemen, B Specials, Ulster Defence Regiment (which they certainly need) and yet who conveniently forget that all of the province's and Ireland's troubles (G.B. euphemism) like "internment" = torture) stem from the fact that it was and is still partly a colony of Britain. In fact it was one of the first way back in the sixteenth century, and the Irish certainly suffered as much, probably more than any other British Colony. The Potato Famine of 1845-6 helped reduce the population from eight million to five million in twenty five years, and Cromwell's famous massacres were one way to solve the "Irish Question" - a policy of neo-genocide.

Apart from these heights of British supression the religious and ethnically different Irish suffered four centuries of a gradual violence. So it seems all the more "ironic" that the British complain about the "terrorist" activities of the I.R.A. who are actually killing "our boys", the regular "Tommies" whose job and whole ethos is the use of violence and murder to restore order no matter what the price to save the corrupt Faulkner administration and the liberal face of modern post-Colonialist Britain.

This liberal condemnation of the use of violence is really a condemnation of any direct action which threatens the order and stability of the status quo, it is not applied to "official" organised violence of British troops against the Catholics. It should be remembered that only by the "militance" of the pppressed Catholics did Ulster's vicious discriminatory system actually recieve any attention; since it had been conveniently forgotten by Whitehall for 50 years.

Even such "liberals" as Jack Lynch under pressure of the Dail has suggested that the solution to the whole problem is the unity of Ireland; the main reservation to such a unity is that Ulster would be placed under a capit-

-alistic system stil heavily dependent upon Britain for its maintenance. Hwever it is probably necessary as a first step to have national independence and the basic civil rights which will accompany unity before any possibility of the Irish making Ireland for their own benefit and not for the benefit of a handful of Irish German, and Japanese capitalists, comes about.

Maybe the great pity is that the Catholics will become satisfied once they have attained equal status within the community (if they ever can) and will not take the desire for emancipation and economic freedom to the logical conclusion (advocated by people like Bernadette Devlin) of a Democratic "Socialist" state.

In the meantime if the Army want to suppress the revolt they'll have to beat up, lock up, shoot up all the Irish Catholics in Ulster (They certainly made an impressive Start) since it has never been so obvious that the so-called infamous "tiny minority" label thesis, members of which seem to magically appear (the same ones) wherever there's trouble for the Establishment, could not be stuck on an situation in which the whole Catholic community was in support of the IRA. This organisation, which has been falsely, deliberately accredited with the "apparently senseless" blowing up of a public house, etc etc, all part of a smear campaign designed to discredit , has been the only defence of the Catholics against the excesses of the British army, and anyone who doubts that armies of occupation do commit crimes against people for the cause of law and order and lacks any imagination should go to see "The Battle of Algiers".

In times of crisis for the ruling class, establishment, or whatever, the truth of Army methods and outrages is of course rarely revealed by the Press, TV and the mass med ia, and when somthing does get through it is easily glossed over or forgotten. The example of "internment" methods of extracting information recently in the news, serves to illustrate this point.

I'm not suggesting that the situation in Ulster is not complex, but with the dismal rate of unemployment and the increasing dangers to life in a Protestant dominated Ireland, unity is cetainly a solution to many problems. These Protestants afraid of losing their priveleges in a united Eire, those really anti-civil rights and anti-Catholic people should be encouraged to emigrate to their beloved Britain where they will no doubt not be treated as lunatics (who else would wave the Union Jack, wear Bowler Hats, remember a battle of the seventeenth century and sing God Save the Queen for pleasure?) or bigots and their racialist prejudice against Irish and other ethnic groups will certainly not stand out from the general opinions of the British people!

Finally the G.B.'s Government's reaction to the Kennedy speech on Ulster was reminiscent of Pakistan's reaction to West'sxxxxxxixx interference in Bangla Desh and Vorster's reaction to world opinion on South African internal policies. Its certainly a dangerous thing not to draw parallels and to see the nation in which one happens to be living as the best in the world. But it is dangerous to draw these parallels too, and to see actions from another perspective, except of course within a pseudo-liberal institution like University which serves as a safety valve.

<u>DEMONSTRATE AGAINST THE BRITISH ARMY IN ULSTER!</u>

FREE YOURSELF

Most women are now aware of their liberation movement, if only aware of the more striking features of bra-burning, free sex for all and the horror of getting rid of one's children for 24hours. Such is ,as always, the distortion for the mass media of factsand rational arguments presented by such movements. Among the more middle class and intellectual circles, women's liberation has a different appeal and interpretation.

For most middle class women it means further opportunities to continue as individuals, to hold discussion circles to tell their intimate marriage details and possibly a trip to London for the Saturday march-along The reason for the difference in appeal lies in approach. Middle class women understand the aims of the movement because it is for the middle classes basically, as is generally the way in England- the one middle track country.

It gives them not liberation and independence and a chance to find themselves but greater mobility within a very restricted sphere.

What changes has the movement made? What practical differences are there now in womens' lives? (Not concerning ourselves with the external impingement of the male) What differences have they themselves forged? They still live in semi's with one man and still produce to be gooed over. They sti l stay restricted within one country (only in youth can people move) and their idea of mobility is possibly thewe weekend at the country cottage, a two week holiday at some retreat where no no package deals go or a trip to a local womens' conference Suggest to them any alternative living and their astonishment would know no bounds. Vaguely hint that the logical conclusion of such a movement would be to refuse to bear children and that ugly monster-myth mother instinct raises it's deformed head. Any alternative living forms ~~ar~~ are just beyond considerati n."But I'm happy thisway. I like living with my husband for all of my life. " So why join the liberation movement that denies some of their husband's functions. Perhaps life might be a bit happier with a bit more v riety.

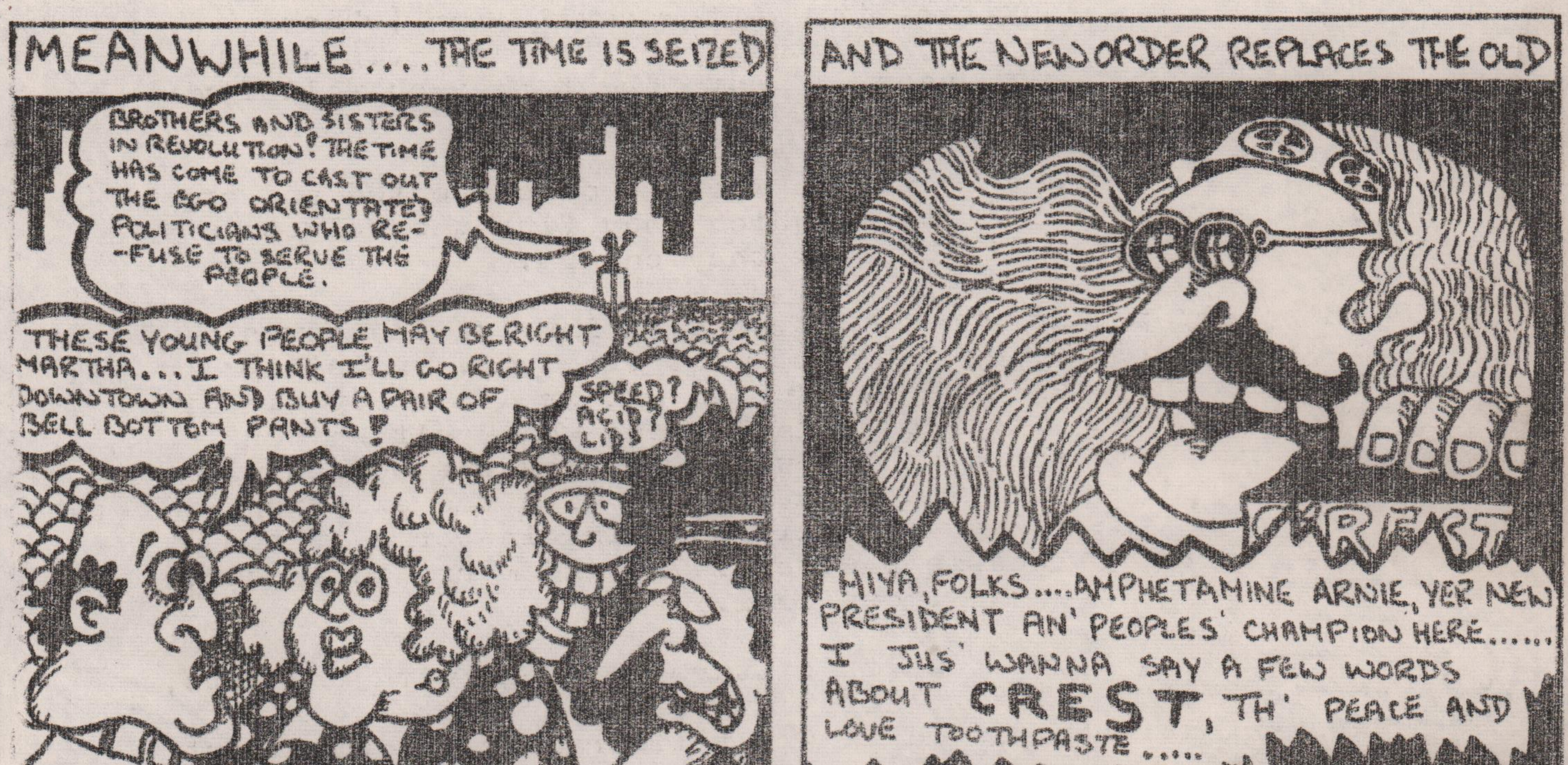
Those who maintainthat they are trying to re-educate women would not disclaimthat women's wishes do not comply with this Their argument is that they must concern themselves with gaining certain basic freedoms(of course not considering the fact that they are dealing with two different cultural groups using a uni-cultural approach). They feel that first one must gain equal pay, better child care facilities, better working ~~class~~ conditions and more appreciation of domestic work as a form of labour'.

But what has happened to most men since the Ten hours Act was introduced. Have they gained more compassion for the rest ~~of~~ of humanity, more understanding of problems outside their sphere, more rationality tow rds their own acts? Who disagrees with South Africa and will live next door to coloureds without conflict? What is not considered is a need to re-educate people inside. Always our concern ~~is~~ is with exterior, material, tenable facets and problems.

But another aspect-who are these people who feel they can guide others towards a greater understanding. If its viewed as the intellectual elite then who are they to make prophesies for others. Who within~~s~~ intellectual circles does not want to jump into marriage, have kids or live differently? ~~Who~~ Who, after their three year freak-out leaves the educational

establishment with any more liberated ideas.Most head for a good-~~re~~ respectable job/marriage and view their previous antics as a phase in their life. And what about the made- it intellectuals who provide facts for the fuel? How many of them are'nt married with kids, living in expensive, rich areas/houses. they have the ability to spout facts that are an offensive to the ~~th~~ very lives they lead and ignore such facts in their own lives.

So wherein lies individual freedom anywhere within our society.The organisations that maintain they can help in gaining freedom only offer it with strings attached.Only logical form of freedom for yourself can come from within YOURSELF!



SO YOU WANT A REVOLUTION?

As somebody once said - we live in turbulent times. Never has there been the discontent and questioning of the system and the values it imposes upon us. Never before has there been the revolutionary potential, especially in our youth, to destroy the evils of capitalism and so on - and so on.
If you were beginning to yawn at about this point I don't think anyone would blame you. This sort of thing is pumped out ad nauseam from a variety of left wing groups both inside and outside universities.
Does anybody really believe it anymore?
The more the inevitability of the revolution (which revolution?) is preached, the more its advocates sound like Jehovahs Witnesses and have about as much validity for the most part.

Still there are some people who are discontented and are looking at the society in which they find themselves and wondering what the fuck they can do.

These are people who do not want to involve themselves in the sterility of the more esoteric left. (Possibly because they can't shout loud enough or don't especially fancy knocking fuck out of all those who don't happen to agree with them) Nobody wanws to play the potential totalitarian game. The main trouble with the existing groups is that they are still thinking in terms of the 19th century. This is however 1971, and Marx, Lenin etc, like God before the , are dead.

But while nobody wants to masturbate along with the left, or the left as it is, does anyone really want to play ~~the potential totalitarian~~ at liberal or establishment politics.

Angela Davies wrote "The conservative who does not dispute the validity of revolutions deeply buried in history ~~xxxxxxxx~~ invokes visions of impending anarchy in order to legitimise his demand for absolute obedience. Law and order with the major emphasis on order is his watchward. The liberal articulates his sensitiveness to certain of society's intolerable details, but will never prescribe methods of resistance which exceed the limits of legality. Redress through electoral channels is the liberal panacea." But as ~~Xlxxxxxxxxx~~ Vladimir (deceased) once remarked "What is to be done?"
What indeed!

The thing is, it is no good hypothesising about revolutionary pie-in-the-sky, if you want a revolution you (and I do mean you) have got to start living it. You don't live it by making academic study of whoever it is we're all supposed to be reading now. You live it by how you involve yourself on a day to day basis - with your comrades in your immediate situation whatever that may be , and if the powers that be don't like what you are doing that's tough. You won't beat them by yourself but once the idea of challenge is born who knows what we might do? Power comes from ~~xxxxxxxxxxxx~~ conscious and conscious comes from the bottom and thats where we all are. We will not achieve any sort of consciousness until we strip away all the "revolutionary" verbiage and apprec-

-iate the realities of our situation.

I can hear the cry "reformist", if I may use the filthy expression. But this critisism, which usually runs "if it doesn't make a revolution in one swoop- then forget it" is to my mind fucking irrelevant. I don't have a magic wand crystal ball or any of the usual equipment. I don't have a revolutionary blueprint - but then neither has anyone else, the thing is, some of them <u>think</u> they have.

I don't know where it leads once we start, it can only be self-defining - the thing is to start!

So there it is - no guarantees - no nothing, but if you want to change then start with yourself. And you have to do it your way - don't follow leaders (watch your parking meters) don't let people tell you what to think - you've got to work it out. If you agree with that,good - if you don't that's alright too... but think about it. We can start making it now.............

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LARKIN IN DYLAN SHOCK!!!

THIS MAN IS NO POET

Poetry peace prize winner Philip Larkin author of; "When the Russian Tanks roll westward what defence for you and me, Colonel Slomans Essex Rifles the Light Horse of the LSE" refuses to allow any of Dylans records in the university poetry room, even though his own pathetic efforts have been installed there. Aquick glance through the poetry room suggestion book shows the popularity of Dylan and Cohen. Larkin is able to maintain that Dylan is not a poet hence no records. One of Cohens records is available presumably because he is only half a poet. Larkin is able to operate this power as chief librarian despite student participation on the library committee simply because he is in no way bound by it's decisions.

This presumably accounts for the ridiculous "X" section defended by the university administration as protecting the books not the students - who are presumably watering at the mouth to get hold of:

Lady Chatterly's Lover
Kama Sutra
Henry Miller's trilogy, Nexus, Sexus and Plexsus
Dali: Diary of a Genius
Burrough's: The Naked Lunch
The Kinsey Reports
Gebhard: Pregnancy Birth and Abortion(!!!!!!!)
The iniquitous OZ
Techniques of Contraception

Does the deputy librarian really believe that students only steal books about sex?

FOOTNOTE TO THE DROLE QUEUE

Altough the official statements of unemployment show that there are nearly IM unemployed persons the real number is in excess of I¼M. The difference is due to the government insisting that people are only unemployed if they register. Since most married women, professional people and elderly workers, who gain nothing by registering, usually don't. The discrepancy (uncommonly useful to the gov't) remains)!!

NEWS FROM NOWHERE

William Morris' 'News From Nowhere' was first published serially in the Socialist League journal Commonweal in 1890. The next year it was published in book form.

According to George Woodcock, in his book Anarchism (PELICAN 1970), News From Nowhere has the distinction of being 'the only complete Utopian vision that has ever appealed generally to anarchists.' Indeed even such hard-bitten anarchists as Messrs Christie and Meltzer in their recent and excellent book The Floodgates of Anarchy finish up with a rousing roll call of liberation which ends by invoking News From Nowhere. 'Forward to the society freed from the domination of government and the principle of exploitation. Backward to the workers' councils of the russian and German revolutions; the free communes of Spain, Ukrainia, Mexico; the occupation of the places of work in France and Italy; the earliest aims of the British shop stewards' movement and the federalistic conception of the First International. Forward to the Utopia of William Morris, now well within the reach of man!'

News From Nowhere transports us into an idyllic England at some time during the twenty-first century. Capitalism and all species of authority have long since vanished and the Houses of Parliament turned into a dung market. The River Thames has become a sparkling and unpolluted river in which people bathe and catch salmon. The ugly sprawling conurbation of London has reverted to fields, trees and gardens, dotted with neat dwellings. Poverty is an obsolete word. Money is no longer used. Production is geared to needs and everything freely distributed in ample measure. The inhabitants are conspicuously happy, gaily dressed, animated and unhurried. Work has become a joyous pleasure, people can take time off when they please, swop jobs, and all down tools to help with the hay-harvest. There is time to stare and be sociable. Everyone is amazingly learned and unpedantic. Craftsmanship and the creation of the beautiful are the most esteemed qualities that inspire society. In short 'no fragment of true authority and government is left; it is a thoroughly anarchist world that Morris invites us to enter' (George Woodcock)

News From Nowhere opens with the plea, "If only I Could but see a day of it" he said to himself "if I could but see it" The great value of reading about Nowhere is that we can see all the anarchist beliefs embodied in more or less flesh-and-blood situations. There is a wholeness and unity usually lacking in anarchist treatises. We can see how an anarchist society actually runs and organizes itself. All the insights of people like Kropotkin and Godwin about government and law production and manufacture, art and science, become suddenly alive and can be understood immediately. The arguments become more cogent and easy to assimilate. The book is especially beneficial for the sceptics and those who find abstract arguments unconvincing. There is a delightful chapter, Concerning Government, which refutes the institution more forcibly than anything else I have read. And there is a beautiful discussion about education which would please A S Neill and Paul Goodman.

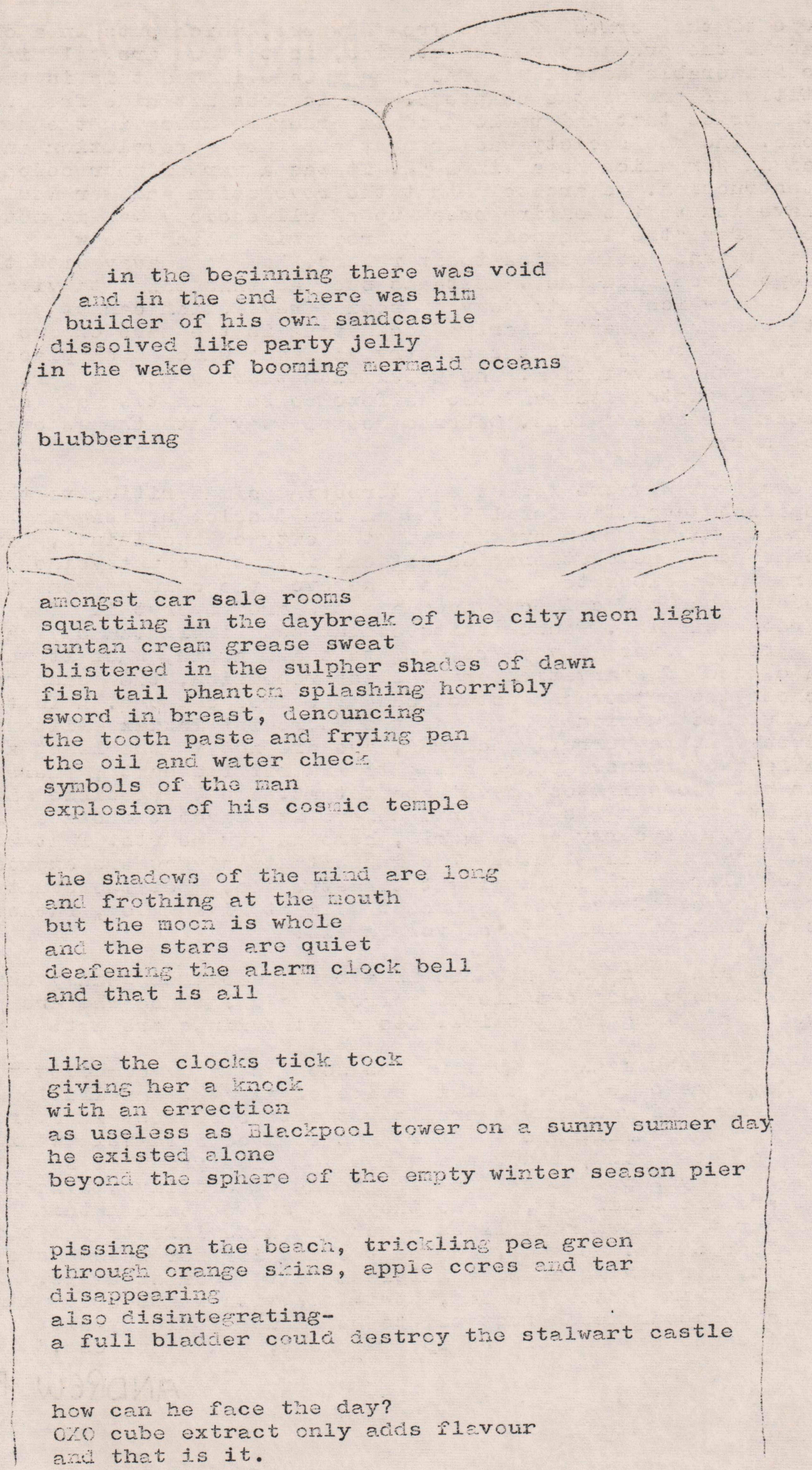
One of the merits of News From Nowhere, which puts in a class above the ordinary run of utopias, is that we are told in considerable detail How The Change Came, indeed this is the title of one of the chapters. Morris does not hide from us the price that had to be paid in order to usher in the new era. The new society was brought about by a revolution and civil war which began in 1952. It was a war of unprecedented destruction. We are told that the revolution and war would have led to the entire break-up of all society had it not been for "the long seies of years during which the workmen had learned to despise their rulers, had done away with their dependence upon them." Details such as this point to vital issues which any strategy of social revolution cannot afford to overlook. Particularly fascinating is the mass exodus from the towns into the country villages which took place soon x after the revolution. The population thereby became more evenly distributed and the difference between town and country became less and less. Suburbs melted away into the general country.

News From Nowhere has some interesting similarities to the Spanish Revolution of 1936. When the fascict uprisig in X Barcelona had been crushed and the city collectivised, large columns of revolutionaries set out into the countryside of Aragon to liberate Saragossa. Wherever the columns went they socialised and collectivised and prepared everything for free socialism. These attitudes had been implanted by Spanish Anarchism over many years, and time and again, when it was a choice of starvation or hopeless rebellion, the peasants chose the latter and established the free commune. Amid the awful destruction of the war the anarchist xxxxxx militant Buonaventura Durruti declared, "We are not in the least x afraid of ruins. We are going to inherit the earth; there is not the slightest doubt about that. The bourgeoisie might blast and ruin its own world before it leaves the stage of history. We carry a new world, here in our hearts. That world is growing this minute. The inhabitants of Nowhere expressed a similar sentiment during their struggle, "Let the country be cleared of everything except valiant living men, rather than that we fall into slavery again!"

Above all News From Nowhere is a book of extraordinary charm and peacefulness capable of refreshing all those who are weary and long for justice. Its closing lines are apt:

> "Go back again, now you have seen us, and your outward eyes have learned that in spite of all the infallible maxims of your day there is yet a time of rest in store for the world, when mastery has changed into fellowship Go back again, then, and while you live you will see all round you people engaged in making others live lives which are not their own, while they themselves care nothing for their own real lives - men who hate life though they fear death. Go back, and be the happier for having seen us, for having added a little hope to your struggle. Go on living while you may, striving, with whatsoever pain and labour needs must be, to build up little by little the new day of fellowship, and rest, and happiness."

ANDREW FULLER



in the beginning there was void
and in the end there was him
builder of his own sandcastle
dissolved like party jelly
in the wake of booming mermaid oceans

blubbering

amongst car sale rooms
squatting in the daybreak of the city neon light
suntan cream grease sweat
blistered in the sulpher shades of dawn
fish tail phantom splashing horribly
sword in breast, denouncing
the tooth paste and frying pan
the oil and water check
symbols of the man
explosion of his cosmic temple

the shadows of the mind are long
and frothing at the mouth
but the moon is whole
and the stars are quiet
deafening the alarm clock bell
and that is all

like the clocks tick tock
giving her a knock
with an errection
as useless as Blackpool tower on a sunny summer day
he existed alone
beyond the sphere of the empty winter season pier

pissing on the beach, trickling pea green
through orange skins, apple cores and tar
disappearing
also disintegrating-
a full bladder could destroy the stalwart castle

how can he face the day?
OXO cube extract only adds flavour
and that is it.

We are caught in the vortex of destruction. Civilisation is stagnating. Our minds are being polluted and are rotting to non existence. Our identities are being crushed The whole life thing thing is being fucked up. We are evolving towards death.

Join together as brothers and sisters
to liberate life

"HOW I FOUGHT THE SS"

ON THE DROLE QUEUE

Ever been in the dole queue.. Rows of tatty clothes and subdued voices. Worn shoes and slumped shoulders.. Rows of bodies.. Mountains of dog ends and rivers of official forms. But no fucking money.

Ever reached the end of a dole queue.. Layers of glass and padlocked chairs.. Frozen faces that spout official procedure.

Ever watched people wandering around the Employment Exchange.. Not knowing who to see.. Where to go.. If they will get any money.

Have you ever been asked by an unemployed man at a Labour Exchange to help him fill in his form. A man who cannot write and who is ashamed to admit it. So he turns to a stranger for help.

Have you experienced the systematic destruction of a man's pride.. The deliberate de-humanisation and degrading tactics of the Ministry of Employment and Productivity.

This is one of the Civil Service's most refined self-defeating organisations..Where endless forms obscure their original objectives.

There exist official channels and loopholes by which a person can obtain the limited amounts of money that are legally and rightly theirs from these establishments. However there are few people in the ranks of the unemployed (or anywhere else) who know how to use them. An organisation which does is the Claimants Union which is run by people who are unemployed, who fight for anyone who is unemployed and wants advice on how to collect money that is <u>rightly theirs</u>

If anybody doubts that more money can be obtained by outright confrontation, either by the Claimants Union or by cruder more threatening means, should read the pamphlets issued by the Claimants Union.
I have on occasions been more direct.
At the Unemployment Exchange on Castle Boulevard, Nottingham when money owed to me for three weeks (due to a balls-up on their part) was not being paid, I refused to move from the head of a long dole queue, or to let the person attend to any other clients until the money due was paid. It was.
On another occasion at Gidea Park Essex while I was recieving an inadequate amount of money from the SS (Social Security) there I wrote an "unconventional" letter to the Appeals Tribunal (a rigged committee which considers clients' complaints about the SS). Along with filling out the usual griff I wrote in various coloured inks aggressve and sarcastic drawings and comments (eg Lend us a fiver till Tuesday, I'm expecting a cheque from the SS.. Up Workers Control ETC) Four days later in reply I recieved three weeks back pay and my money was increased. An accompanying letter informed me that the Gidea Park Branch had reconsidered my case and that my letter of complaint would not now be sent to the Appeals Tribunal.

It must be realised that contrary to the Ministry of Employment and Productivity propaganda, their intentions are to re-pay as little money as possible and to actively discourage anyone from claiming assistance from them. Tt must be realised but not accepted

This is part of the struggle, social and political, between the ruling and oppressed classes. You are directly concerned most probably as one of the many inactive xxxxxxx ignorant members. This is not a charitable cause. It is a human right, denied, but which will be fought for relentlessly. Educate yourself on this warped establishment NOW

"BIG MICK"

read more of big mick's experiences in the forthcoming penguin special "Grab What You Can Get Mate" He will be autographing copies every friday at thexm lowgate labour exchange............

ANYONE INTERESTED IN HELPINING TO START A CLAIMANTS UNION IN HULL PLEASE CONTACT LSS



"BOYS AND GIRLS I'D LIKE YOU TO MEET YOUR NEW VICE-CHANCELLOR"

One of the problems of the left is its burden of ideology. An ideology, which lends itself to multiferous interpretations according to where one puts one's emphasis, can lead one to a radically different interpretation of events to that of another person dealing with the same event but who puts a greater emphasis upon different factors. These differences of opinions should lead to a healthy intellectual factionalism, which could enable an expression of divergent points of view being expressed, and one would hope in turn enable some kind of a synthesis to be reached. In practice these synthesis is rarely attained, with the result that too much energy and time is dissipated in expressing a particular factions view point with no real hope of an understanding of an 'opposing' view points. This has resulted in the 'left' of this country being relatively ineffectual to itself and to the people which it is supposed to be endevouring to help; the 'mythical working-class'.

If we are and I here include myself, as a person pertaining to some form of non-functional socialism, to propagate our view point to the working-class of this country, we should perhaps put our ideology in the background. For experience surely has shown that distributing leaflets or papers containing news and information written and interpreted in an ideological manner is inefficient, and has had little effect upon the working-class's attitude towards the political events in recent years. I am not suggesting that one forgets ideology and dispenses with it, for obviously for many comrades their particular method of analysis has proven useful to themselves and their groups striving towards a socialist position in a non-socialist society.

However, if we have reached a socialist position ourselves and we wish to express these opinions to other sections of the community, we would be well advised to carefully consider the method in which we should dissimilate our information. Of course, the distributing of papers from door to door, outside factory gates, on the picket line and on marches is useful work and has yielded some response, but rarely from the sections of the community we most desire it from; the working-class. There are numerous reasons for this lack of response, the print being all too often unreadable but more importantly that the text is often written in a language which is totally alien to its prospective audience. One of the first requirements of a paper intended for a working-class readership is that it should be written in the language of the people, and in a manner which they can read and understand.

Apart from these methods of propaganda and their associated unattended meetings, unattended that is except by the already 'converted', there are other and more immediate ways in which information can be made available to wider audiences; namely by talking. Not merely talking from the proverbial soap-box, but of actually having a dialogue with people. This can be a far more immediate form of propaganda and often can yield more real results than the previous method already mentioned. For if we want real and meaningful change to occur within society, and see a proof of this change, we should not judge a group's success in this activity by how many members it has, or how many papers it sells, but by the reflection of a change of attitudes we find expressing themselves in people's mode of living.

The achievement of this dialogue, that is speaking to people in their own language must be done within their own environment, where what one is saying is judged by how it relates to working-class experience. We should therefore work within the community, play and help the children in the streets, thus enabling us to meet their parents, not as a stranger, but as a neighbour living and sharing at least some of their experiences and being confronted by similar problems to which they find themselves confronted with. Of course it will be objected that as students we are not confronted with the same problems, and to some extent this is true, but by knowing the people as people rather than seeing them as potential converts and in attempting to convert them by explaining their position in society in an ideological manner, there is a greater opportunity for them to realise that the skills that we, their neighbours possess, do not alienate us from them, but can be used for their benefit. Instead of attempting to explain the real intentions of the organs of the state, we should rather help the people to learn to counteract against the agencies of the state within their own lives thus enabling them to see some of the state's vulnerability, and in doing so to reach a realisation of their own potential, which in turn can lead to an interest in the more abstract matters of the struggle against the forces opposing them. For no matter how truthful, or factual the information we give to the community these facts become merely fiction unless the adequate experiencing of them has taken place. This is why such movements are squatting and citizen's rights organizations are activities in which we should put considerable efforts. Neither, as there is a tendency to do in the left to sneer at the social 'do gooders' the people who do help the aged, hold parties for the young, for if we in the left obtained for ourselves a reputation as people, as many of the social 'do gooders' have succeeded in doing, concerned in the helping of social victims, perhaps we would have a greater opportunity of being seen as people rather than as alien beings, with the result that our view points would be listened to in a sympathetic manner rather than discounted as being the ravings of a bunch of madmen. For a change in attitudes towards ourselves can make the difference between our view point being accepted or rejected and will enable the working class to see that we are alined with them every day in real terms and not merely to be seen on the occasional picket line. And that we on the left come to see community action as a step in the direction towards real social change and not as a reformist gesture. For revolution is a cumulative process and not a matter of spontaneous combustion, for it is our right actions as well as the wrong actions of the state that will help cause the combustion

So Comrades Talk to the People.

HORRORS OF HOLTBY HOUSE: POSTSCRIPT

Since writing the above article (P3) a minor incident occurred in which a dozen students were involved. As a result of complaints lodged by the senior resident and cleaners two students have been told to leave Holtby. They were given 3 days notice. Another five students were fined £5 each and instructed to apologise in writing to the cleaners.
An appeal has been lodged.
You will be kept informed dear readers.

WOMEN'S REVOLUTION?

The struggle for women's liberation has manifested itself in a number of important areas in Britain in the past few years. Large numbers of women have begun to organise around questions involving their role in society. My aim is to show that some of these organisations may be doing more harm than good, and must be seen more in terms of attempts to contain women's discontent than as part of a movement to improve her conditions. The organisational methods of the women's liberation movement have largely been ignored; therefore these must be examined carefully.

INDIVIDUAL ISSUES

Many groups centre around one aspect of women's liberation only. For example, a few months ago the Birth Control Campaign was established - its aims are to seek "provision within the N.H.S. of a comprehensive birth control service, with adequate facilities for contraception sterilisation and abortion" (Dily Crossey)(Gen. Sec. Tribune 23/4/71). Another group is the Abortion Law Reform Association. Both deal with important aspects of women's liberation but by campaigning on individual issues attention is drawn to this particular problem and diverted away from the main cause of women's oppression, ie the fact that we are living under a systematically oppressive society.

CLASS LEADERS

Women activists are generally middle class or professional people who have become disillusioned with one or more spheres of their life. They form into organisations and come forward with claims of 'wanting to do something to help' or to 'lead' women in the struggle. Lenin argues, "There can be no real mass movement without women. The Party must have bodies, working groups, commissions, whose particular duty is to arouse the masses of women, to bring them into contact with the Party, and to keep them under its influence" (1920 Second Comintern Congress) In essence, then, they see women as a class to be manoevred, according to to the pre-conceived ideas of those who dominate the particular organisation. Thus even when trying to overthrow the system that oppresses them, women remain prisoners of it, because they conceive of their liberation as a task to be entrusted to leaders of certain organisations The leaders are usually well-intentioned, oftenradical, but their very presence creates an atmospere of authority thus women in the movement feel that they need the "leaders2 to tell them what to do. This reinforcesthe which the W.L.M. IS supposed to dispel.

Within the groups, leaders often create or invent a feeling of disillusionment with women's role, where none exists. Distortions like this only occur when the group is controlled by a small handful of people who see their role in terms of organising and manipulating (and consequently deceiving) women; women must do what the "leaders" think is good for them. They may win concessions for women, often parliamentary, but rarely draw many women into the struggle involved. In fact they often ignore the efforts and achievements of the participants.

Leaders of this kind can soon forget the people they are supposed to be leading. These radicals or revolutionaries of today can easily become the reformists of tomorrow because only they can understand and see what problems exist and what must be done. Too many Women's Liberation groups will be pleased when the government supports their work - it is a victory. In fact the Women's Lib.

movement has been so successful that it has not taken long for the political parties to realise it. Thus in a pamphlet issued at the last election, the Labour Party offers a fair deal for women" and "Labour offers a fair deal for widows as well". But what many women failto see is that this is the way the system absorbs dissent. It is neccessary for the W.L.M. to realise that the political parties cannot be "reformed", captured or converted into instruments of women's emancipation.

I am not arguing that women's groups should not fight for concessions and minor reforms. The point is that those groups should be an expression of the feeling of women - we must discover for ourselves how society p oppresses us.

The role of revolutionaries in the women's movement should be determined by the prevailing conditions eg. the degree of participation by women etc. They should not try to take over important posts within the groups, certainly not attempt to control the group, and it is useless tp manufacture problems. If only women create their own organisations, decide what struggles they should undertake, avoid delegating responsibility to others, and participate in action for change, will real change come about. Where women put their trust in "feformers" or even "revolutionary parties" they will never overthrow the system that created their oppression.

Only the self-concious actions of the mass of women acting independantly of leaders and purposively for revolutionary change will, in the long term, bring about a liberated society. Those who claim that strong leadership is essential must be shown as the loud-mouthed egotists that they are. WOMEN ARE OPPRESSED and it is THEY who must find the remedy for this oppression in the context of an anti-authoritarian revolution overthrowing the whole of the capitalist system; that is, if they are not beaten into apathy and defeatism by the apostles of the "Party" or the "Organisation"

Denise Trickett

We are hoping to start a "play centre/art centre/free school" for kids up to about the age of fourteen. We have been offered some premises on Orchard Park Estate but we would have to be able to run it every morning in the Xmas holidays. We don't want to have to refuse the offer as it will lead to us using the place permanently so if you will be in Hull at ANY time in the Xmas vac and are able to help please contact us via LSS pigeonhole.

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